

# How May Women Perform Hajj



**Mufti Abdur-Rauf Sakharvi**  
Mufti Jamia Darul Uloom Karachi.

**DARUL-ISHAAT**

Urdu Bazar Karachi-1.

PAKISTAN



All Rights Reserved with Publisher  
Copyright Delegated to  
M. Asif 310 New Meena Bazar  
Jama Masjid Dehli.

**First Edition**  
**2004**

Publisher

**DARUL-ISHAAT** Urdu Bazar Karachi-1.  
Pakistan Ph : 92-21-2631861  
Email-ishaat@pk.netsolir.com

## How May Women Perform Hajj

S. No.	CONTENTS	PAGE NO.
1	Preface	10
2	The Preparations Etiquettes And Rules	11
3	The Departure	13
4	The Beginning Of The Journey	14
5	Karachi To Jeddah	15
6	Types Of Hajj	16
7	Ifrā D	16
8	Qirā N	17
9	Tamattā	17
10	The Method Of Performing Umrah	19
11	The Talbiyah	19
12	The Ihrām	20
13	The Intention For Umrā H	21
14	The Ihrā M And The Veil	23
15	Veil When Assuming The Ihrā M	24
16	A Misconception	27
17	The Prohibitions In The State Of Ihrā M	28
18	Disliked Behaviour	31
19	Permitted Behaviour	33
20	Useful Advice	34
21	What Should One Do During The Journey?	36
22	Arrival At Makkah	37
23	Entry Into The Haram	38
24	The Method Of Performing Umrah.	40



#### How May Women Perform Hajj

S. No.	CONTENTS	PAGE NO.
25	The Method Of Tawā F	41
26	The Peculiar Problems Of Women Concerning The Tawā F	48
27	The Method Of Sa'i	50
28	The Regulations For Women Concerning Sa'i And Cutting Of Hair.	53
29	Performing Tawaf Or Umrah By Proxy	55
30	To Perform Numerous Umrah	56
31	The Congregational Prayer In The Haram And Women's Participation.	58
32	A Short Routine For Makkah	59
33	Supplications Are Granted Here	62
34	Some Places To Visit	64
35	The Method Of Performing Hajj	66
36	The Ihrā M	66
37	The Method Of Wearing The Ihrā M	68
38	Departure To Mī Nā	69
39	9th Zul Hajjah - The Second Day Of Hajj	71
40	Some Difficulties Faced By Women	76
41	Departure To Muzdalifah	77
42	A Concession For Women	79
43	Return To Mina	80
44	10th Zul Hajjah - The Third Day	81
45	The Timings For Throwing The Pebbles (rami)	83

#### How May Women Perform Hajj

S. No.	CONTENTS	PAGE NO.
46	Women Must Cast Pebbles Themselves	85
47	The Sacrifice	87
48	Cutting The Hair	90
49	An Important Instruction	92
50	The Tawā F Ziā Rat	92
51	The Peculiar Problems Of Women	94
52	The Sa'i For Hajj	97
53	11th Zul Hajjah, The Fourth Day	97
54	The Timings For Rami	99
55	12th Zul Hajjah - 5th Day Of Hajj	101
56	Hajj Has Been Performed	102
57	Homeward Return And The Tawā F Wadā (the Farewell Tawā F)	106
58	The Difficulties Faced By Women	107
59	Madinah Munawwarah	109
	Invoking Blessings On The Prophet Greetings	
60	And The General Behaviour	
61	Attendance At The Masjid Nabawi	112
62	Salutations At The Shrine	114
63	Peculiar Problems Of Women	120
64	Forty Prayers	121
65	A Brief Pattern Of Behaviour	123
66	Return From Madinah	125
67	Arrival At Makkah Or Jeddah	126



# How May Women Perform Hajj

S. No.	CONTENTS	PAGE NO.
68	Back Home	127
69	Special Supplications During Tawāf And Sa'i	129
70	Supplication At Multazim And Maqam Ibrahim	130
71	Requisites During The Journey	130
72	Instructions	132
73	The Daily Routine	134

# How May Women Perform Hajj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful.

**Confirmation By**

Hazrat Maulana Muhammad Taqi  
Usmani (may Allah prolong his life).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

**Praise belongs to Allah Who is Sufficient for us and peace be on His chosen servants.**

My respected brother Maulana Mufti Abdur Rauf (may Allah prolong his life) has granted me the manuscript of his latest book, *Khawatin Ka Hajj wa Umrah*. I had the opportunity to see the book from cover to cover and to gain from it.

As it is, there is a general unawareness with the rules of *Hajj* and *Umrah*. But, the unawareness is more marked concerning the specific problems of women. The books on *Hajj* and *Umrah* generally do not answer the questions of women but deal with the issues of men

alone. Women found it difficult to get their answers and a book such as this one was required. By the Grace of Allah Maulana Mufti Abdur Rauf's book will fill in the gap.

I found the book easy to follow and realiable. I have given some suggestions too that the learned author approved. This is indeed a very useful book on the subject and I pray that Allah cause it to be beneficial and accept the effort of the learned author. *Aameen.*

Muhammad Taqi Usmani

22 Sha'ban 1413



## PREFACE

I have seen many books on the subject of *Hajj* that deal with it from the point of view of men. They either neglect the questions of women or deal with them superficially. By the Grace of Allah, I thought of compiling a book on this subject from the point of view of women so that they find answers to their questions on *Hajj* and *Umrah* and their particular difficulties are dealt with. They should be able to perform *Hajj* and *Umrah* easily.

Then, I began to collect from the different books the answers to women's questions and problems. When I had done so, I compiled them in a book form that is before you. May Allah grant it His Acceptance and cause women to benefit from it. *Aameen*.

## THE PREPARATIONS ETIQUETTES AND RULES

بسم الله الرحمن الرحيم

In the name of Allah the Beneficent, the Merciful.

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله واصحابه اجمعين.

Praise belongs to Allah, Lord of the World Blessings and peace be on His Messenger, Muhammad, and his family and Companions – all together.

## THE INTENTION

When you have made up your mind to perform Hajj or Umrah go through these tasks:

- (1) Form the intention that "I propose to make this journey for the pleasure of Allah



alone in obedience to His command and to receive reward in the Hereafter."

(ii) If it is not a *makrooh* time (not undesirable disapproved time) and you are not menstruating, or discharging blood after childbirth (*Nafas*) or are not seminally defiled (*janabat*), then offer two *raka'at* voluntary prayer with the intention of repentance. Repent from every past sin sincerely.

(iii) Whatever of the prayers, fasting and *zakat* that you have omitted to meet ever since they became obligatory to observe for you, make a resolve to redeem them. In fact begin to redeem them in accordance with your ability.

(iv) Let a trustworthy person know your accounts and dealings and leave in writing whatever instructions you would wish to

make with a trustworthy person.

(v) If you are on bad terms with anyone seek their forgiveness. If your parents are displeased with you, please them in some way. As far as possible get every relative and acquaintance to patch up and remove any misunderstanding.

### THE DEPARTURE

At the time of departure, offer two *raka'at* voluntary prayer in the normal manner provided it is not a *makrooh* time and you are not with menses and *Nafas*. After the prayer make supplications to Allah very imploringly to make the journey easy for you. Include this supplication:

"O Allah! Grant me all that the Prophet ﷺ prayed for while going on a journey and what your pious servants have asked you for.



*Aameen."*

Thereafter, make this supplication at different times - when emerging from your home, embarking the conveyance taking leave of people, movement of the vehicle, donning the *Ihrām*, sighting *Makkah* and *Madinah*, during *Tawaf*, at *Safa* and *Marwah*, at *Arafah*, *Muzdalifah* and *Mina*.

### THE BEGINNING OF THE JOURNEY

This journey covers a distance of over 48 miles. Therefore, once you are out of your city, you will be regarded a traveller in terms of *Shari'ah* and you will offer two *raka'āt* instead of four for your *Zuhr*, *'Asr* and *'Isha* prayers. The *Fajr* and *Maghrib* prayers will be offered as they are - two and three *raka'āt*. However, if by chance you are offering the prayers in a congregation behind

a local *Imām* then you will offer the full four *raka'āt*. Of course, if the *Imām* is also a traveller then he will offer two *raka'āt* instead of four.

As for the *Sunnah* and optional (*nafl*) prayers these will be offered in full if there is ample time. However, if you are tired, in a hurry or find it difficult in any way, you may not offer them at all.

### KARACHI TO JEDDAH

When you are at Karachi and the time of departure is drawing close and you will travel by air, then put on the *Ihrām* at Karachi itself. If you are travelling by ship, then don the *Ihrām* before arrival at Jeddah. However, before you put on the *Ihrām* you must decide what type of *Hajj* you will perform. Let us, therefore, see the different



types of *Hajj*.

### TYPES OF HAJJ

There are three types of Hajj - *Ifrād*, *Qir'ān* and *Tamattā'*.

#### IFRĀD

When the *Ihrām* is worn at the Miqat only for *Hajj* and the intention is formed only for *Hajj* then it is called *Hajj Ifrād*.

This *Ihrām* will not be taken off until Eid. You will come off it only after you have performed *Hajj* because the intention does not include *Umrah*. This is worn for a long time unless it was donned when *Hajj* was very close. In this type, the sacrifice for *Hajj* is not obligatory.

#### QIRĀN

If, at Miqat, you don the *Ihrām* for Hajj and *Umrah* and intend to perform *Hajj* and *Umrah* in one *Ihrām*, this is called *Hajj Qir'ān*.

Even this *Ihrām* will not be taken off until Eid. After you have performed *Umrah* you will not take off the *Ihrām* but you will remain in the state of *Ihrām* even after performing *Umrah*. Only after you have performed *Hajj* and sacrificed an animal and clipped the hair on your head will you come out of the *Ihrām*. This also takes a long time.

#### TAMATTĀ'

*Hajj Tamattā'* is when you don the *Ihrām* only for *Umrah* and after performing *Umrah* in Shawwal take it off and then live like an ordinary citizen and don the *Ihrām*



for *Hajj* on the 8<sup>th</sup> *Zil Hajjah* to perform *Hajj*.

In this type, like in *Qirān*, the sacrifice of an animal is *wājib* (obligatory) as a token of thanks and this sacrifice is apart from the sacrifice of the wealthy.

This last type affords much convenience. Often, the pilgrims prefer this type. In this type, you perform *Umrah* on arrival at Makkah and then take off the *Ihrām* living like ordinary people do. On the 8<sup>th</sup> of *Zil Hajjah* you will put on the *Ihrām* for *Hajj* at Makkah.

Thus, we will write down the method of performing *Umrah* and then the method of performing *Hajj*.

**An Advice:** When you have used this book then keep it safely for future use or give it to someone who needs it. Do not destroy it.

## THE METHOD OF PERFORMING UMRAH

Intention, *Ihrām*, Prohibitions, Disapproved and Permissible Things and Brief Information

## THE TALBIYAH

ليک اللّٰهم ليک ليک لا شریک لک ليک ان الحمد  
والنعمة لک والملک لا شریک لک

*lab-baik al-l ā hum-ma lab-baik  
lab-baik l ā sha-r ī-ka la-ka lab-baik  
in-nal-ham-da wan-n'i-ma-ta la-ka  
wal-mul la-sha-r ī-ka-lak.*

Here am I, O Allah! Here am I. You have no partner. Here am I. Surely, Praise and Favours are for You; and the Kingdom. You have no partner.

Memorise these words. You will



#### How May Women Perform Hajj

have to repeat them at different times. Women must recite the *talbiyah* in a low voice at every occasion.

#### The *Ihrām*

Before you assume the *Ihrām*, do these things:

Clip your nails and remove hair from the armpits and below the novel.

Have a bath according to *Sunnah* but it is also enough to perform ablution.

Keep wearing your normal clothes. If the time is not *makrooh* for prayers and you do not have the menses, offer two *raka'āt* optional prayer. Then remove the cloth from your face and form the intention of *Umrāh*, or ask anyone else to get you repeat it.

If you are menstruating at the time of

#### How May Women Perform Hajj

donning the *Ihrām*, then have a bath or merely perform the ablution. Do not offer the optional prayers but sit down facing the Qiblah, remove the cloth from your face and form the intention to perform the *Umrāh*.

#### THE INTENTION FOR UMRĀH

"O Allah! I propose to perform the *Umrāh* for Your pleasure. Make it easy for me and accept it from me. *Aameen*.

Immediately, repeat the *talbiyah* three times as part of the intention for *Umrāh* in a low voice, or ask someone to get you say it.

ليک اللهم ليک ليک لا شریک لک ليک ان الحمد  
والنعمه لک والملک لا شریک لک

*lab-baik al-l ā hum-ma lab-baik*  
*lab-baik l ā sha-rī-ka la-ka lab-baik*



*in-nal-ham-da wan-n'i-ma-ta la-ka  
wal-mullā-sha-ri-ka-lak.*

"Here am I, O Allah! Here am I Here  
am I You have no partner. Here am I.  
Surely, all Praise and Favours are for  
You; and the Kingdom. You have no  
partner.

Then invoke blessings on the Prophet  
in a low voice and make this supplication:

"O Allah! I seek Your pleasure and  
ask You for Paradise. Admit me to it.  
And, I seek Your protection from  
Your wrath and Hell. Protect me  
from it. O Allah, Lord of the Worlds,  
accept from me every supplication  
that the Prophet ﷺ made when  
assuming the *Ihrām* and every  
supplication that he taught us for this  
time."

Then imploringly make your  
personal supplications. Women may keep on  
any type of shoes or sandals and stitched  
garments in a state of *Ihrām* the only  
restriction is that they may not let any cloth  
touch their face; this is explained in the next  
passage.

### THE IHRĀM AND THE VEIL

It is obligatory for women to observe  
the veil whether they are in a state of *Ihrām*  
or otherwise. It is unlawful and very sinful  
not to observe the veil as required by  
Shari'ah, to appear before strangers unveiled  
or to stay with them or meet them. You must  
refrain from this and repent any lapses; it is  
*wājib* for you to do so. The sin becomes  
more grave in the precincts of the Holy  
Place. Therefore, it is more necessary to



observe the veil there.

It is wrongly assumed by the ignorant people that with the inception of the journey for *Umrah* or *Hajj*, strangers become like real brothers and sisters and women give up the veil on this assumption. They return their *Burqah* just as they step into the ship and throughout the journey stay unveiled. This is unlawful. The veil must be observed throughout.

Similarly, some ignorant people argue that during the journey of *Hajj* no one has time to gaze at women or to intend evil so the veil is unnecessary. This is also wrong. It is not lawful to give up the veil.

#### VEIL WHEN ASSUMING THE IHRĀM

In any case, women are required to observe the veil even when they are in a state

of *Ihrām* for *Hajj* or *Umrāh* and, at the same time, they must be careful to keep the cloth from touching the face. The easiest way to act on this is to acquire a slouch hat and sew on its brim a thin veil. Thus, you will be able to see at the same time you cover your face. Let the veil also rest on your head. Wear the *Burqah* over it and throw the veil of the *Burqah* over the head. Hold the veil attached to the hat so that it does not blow and touch the face. Thus, you will observe the veil and keep it from touching the face. If even after this precaution the veil touches the face it must be removed at once so that there will be no penalty against it. The detailed ruling is given below.

**Ruling:** If the veil or any other cloth touches the face of a woman who has assumed the *Ihrām* and she removes it immediately, then there is no penalty thereon



no matter how many times it happens. However, she must try to avoid it happening. If it touches the face and remains attached for some time that is less than an hour, then she must give *sadaqah* a handful of wheat every time it has touched and remained attached less than an hour. This is *wājib*. If it has touched the face and remained attached more than an hour but less than a day or night then it is *wājib* to give *sadaqah* equal to *sadaqatul fitr* that is one and three quarter kilogram wheat or its value. If it has remained attached to the face a full day or a full night after touching it, and it was without a valid reason then a *dum* will be *wājib*. (*Dum* is animal sacrifice as a penalty).

### A MISCONCEPTION

It is necessary to remove a misconception among women concerning a white sheet that they consider necessary to tie on the head as part of the *Ihrām*. This is wrong. The *Ihrām* for women is on up to the face and the head is not included in the *Ihrām* at all. However women are permitted to tie it over the head in order to protect their hair from being seen by strangers or to keep the hair from breaking. However, it must be tied on the head above the forehead and not considered necessary or part of the *Ihrām*.

If a woman does not tie sheet on her head and dons the *Ihrām* as described earlier, it is sufficient and her *Ihrām* is correctly worn.

Some women make the mistake that they do not remove the sheet from their head



when performing ablution. They wipe over the cloth. This way their ablution is invalid and thus their prayers are also invalid. At least one-fourth of the head must be wiped when performing ablution. Thus the sheet must be removed and the head must be wiped with wet hands.

### THE PROHIBITIONS IN THE STATE OF IHRĀM

☆ When women assume the *Ihrām* for *Umrāh*, the following prohibitions apply to them; if they disregard the prohibitions, they are being sinful and also become liable to a penalty sometimes *dum* (sacrifice of an animal) and sometimes *sadaqah* become *wājib*. Sometimes they are only being sinful and not liable to penalty. If any woman happens to violate a prohibition, she must

consult one of the *Ulamā* or a reliable book. She must know, however, that she has committed a sin without doubt. The *Hajj* or *Umrāh* becomes defective. Therefore, care must be exercised to preserve oneself from such a situation.

☆ Women are not allowed to cover their face with a cloth or touch it with it once they have assumed the *Ihrām*. They must keep the face uncovered all times whether they sleep or lie awake.

☆ It is disallowed to apply fragrance on the body or garments and to apply fragrant oil on the head or rest of the body or pure olive oil or sesame seed oil. However any oil other than these and that is not fragrant may be applied.

☆ It is disallowed to use fragrant soap or to chew or eat fragrant tobacco etc.



#### How May Women Perform Hajj

☆ It is more important to refrain from sin of every kind when in a state of *Ihrām*, like backbiting, talebearing, unnecessary talk, doing something that is not necessary, false accusation, derided or degrade someone, joke with someone bear malice or jealousy, disregard the veil. These things are not permissible even in ordinary life but when the *Ihrām* is worn the disallowance of these things is more significant.

☆ It is a grave sin to quarrel with the husband, or *mahram* men for other women companions of the journey or to scold them without reason. A woman must avoid this; often women are involved in this sinful act.

☆ It is prohibited to kill lice on one's body or clothes or to place the clothes in the sun or wash them for this purpose.

☆ It is disallowed to cut – or get

#### How May Women Perform Hajj

someone else to cut for you – the hair on the head or anywhere else on the body or to clip nails.

☆ It is forebidden to wear garments dyed with saffron, safflower or any fragrant thing; but if it is washed and is no more fragrant then it is permitted to wear it.

☆ It is forbidden to discuss sex with the husband or sensually kiss or touch him.

#### DISLIKED BEHAVIOUR

Women must avoid these things in a state of *Ihrām*. However, if they happen to do any of these, they are not liable to pay any penalty.

☆ While ordinary *pan* (betel leaves) may be chewed, it is *makrooh* to chew *pan* with fragrant tobacco or to eat clover or cardamom.



#### How May Women Perform Hajj

☆ It is not allowed to remove the dirt from the body or to wash the body with unfragrant soap.

☆ It is not allowed to comb the hair.

If there is risk of hair breaking or uprooting then it is disliked to scratch the head. However, it is correct to scratch carefully that hair or lice do not fall down.

☆ It is *makrooh* to wear garments damped in fragrance or to smell fragrant sweet grass or to touch these or to smell or touch any scent. However, if you catch any fragrance unwillingly, it does not matter.

☆ It is *makrooh* to eat fragrant food that is uncooked but cooked fragrant food may be eaten it is not makrooh.

☆ It is makrooh to lie down on the belly resting the forehead on the pillow. However, it is not makrooh to place the head, or cheek

#### How May Women Perform Hajj

on the pillow; it is permissible.

☆ It is *makrooh* to wipe the face with the towel or a cloth or to stand at the *Ka'bah* so that its cloth touches the face. If it does not touch the face then it is permissible.

#### PERMITTED BEHAVIOUR

The following things are permitted in a state of *Ihrām*:

☆ To have a bath with only water in order to fight off heat or fatigue but dirt should not be removed.

☆ To wear a ring, use an umbrella, behold oneself in the mirror. Use the *miswak*, remove a tooth, clip a broken nail.

☆ To wear gloves and jewellery is permitted but it is better not to wear them.

☆ To apply unfragrant antimony.



#### How May Women Perform Hajj

- ☆ To apply bandage to an injury.
- ☆ To place the head or cheek on a pillow and to place one's own or another's hand on the face or nose.
- ☆ To carry a bucket, trough or table on the head.
- ☆ To apply unfragrant oil on an injury or swelling.
- ☆ To kill a dangerous animal even if it is in the *Haram*, like snake, scorpion, fly, mosquito, wasp, bug etc.
- ☆ To drink aerated water or sherbet that does not contain fragrance. If such a thing is drunk as had fragrance as an ingredient, then *sadaqah* will become *wājib*.

#### USEFUL ADVICE

It happens with some women that

34

#### How May Women Perform Hajj

they get their menses at the time of assuming the *Ihrām* or subsequently. The result is that they are precluded from carrying on their *Hajj* or *Umrāh*, sometimes they face much difficulty because of shortage of time or completion of their period of stay. Therefore, those women who are likely to get the menses during the performance of *Hajj* or *Umrāh*, may consult a lady doctor and get her to prescribe them a medicine according to their health to postpone the menstruation to a later date. They will thus perform their pilgrimage without difficulty. There is permission in Shari'ah to use such medicine.

However, if a woman menstruates in spite of that or, not having used the medicine she menstruates in the normal course, then if she had assumed the *Ihrām* for *Umrāh* she must arrive at Makkah and confine herself at home and wait for the menses to end. When

35



the menses are over and she has had a bath she may go to the *Haram* and perform the *Umr̄ah*. It is not allowed to enter the *Haram* in an impure state but one may behold the *Ka'bah* from outside the doors of the *Haram*, glorify Allah and supplicate to him because this portion is not part of the *Haram* for the present.

#### WHAT SHOULD ONE DO DURING THE JOURNEY?

During the journey, recite the *talbiyah* often and invoke blessings on the Prophet ﷺ frequently but in a low voice. Whenever you recite the *talbiyah*, recite it three times. When you invoke blessings on the Prophet ﷺ use the words that you speak in *salah* - *Durood Ibr̄ahimi*. Make the supplications that you think of; there is no

particular recommended supplication for this moment.

During the journey, refrain from reading newspapers or magazines and meaningless conversation and activity. Bear Allah in mind and engage yourself in His remembrance and supplication.

#### ARRIVAL AT MAKKAH

On arrival at Makkah, drop your luggage at your place of stay. Rest a while if you feel like. Then perform ablution or have a bath go to the *Haram*. However, if you have menses, then stay at your lodgings do not yet go to the *Haram*. Perform the *Umr̄ah* after the menses are over because it is not permitted to enter the *Haram* while menstruating. It is correct, however, to see the *Ka'bah* from outside the door of the



*Haram* and to make supplications and engage *inzikr* and glorify Allah from there.

### ENTRY INTO THE HARAM

☆ It is better to enter the Masjid *al-Haram* from the "*BabusSalām* (name of a door of the *Haram*) if it is known, otherwise you may enter it from any door.

☆ When you are entering the *Haram* say Bismillah sincerely and place your right foot forward very modestly and make this supplication.

اللهم اغفر لي ذنوبي والفتح لي ابواب رحمتك

*al-l ā-hm-mag-fir-lī zu-n ū-bi  
waf-tah-liab-w ā-ba rah-ma-ti-ka*

O Allah! Forgive me my sins and open for me the doors of Your Mercy.

☆ When your gaze rests on the Ka'bah

the first time, move a little away from the passage and make this supplication three times:

الله أكبر لا اله الا الله

*al-l ā-hu ak-bar lā i-l ā-hail-lal-l āh*

Allah is the Greatest, There is no god except Allah.

Then make all your supplications very imploringly because this is an auspicious moment for prayers to be answered. Make this supplication too:

O Allah! I beseech You for Your Pleasure and Paradise. Cause me to enter Paradise. I seek refuge in You from Your displeasure and from Hell; protect me from Hell. O Lord of the Worlds! Grant me all the supplications that the Prophet ﷺ made on glancing at the Ka'bah or



taught us the supplications for this moment. Aameen! O Allah! Let me be one whose supplications are granted. Aameen!

### THE METHOD OF PERFORMING UMRAH.

Now, you will perform the *Umrah*. On entering the Mosque do not offer the optional prayer *Tahiyatul-Masjid*, *Tawāf* is the *Tahiyah* (greeting) of this Mosque. Therefore, after making the supplication perform the *Tawaf* (circumambulation of the *Ka'bah* seven times). If because of rush, or any other reason, you do not perform the *Tawāf* then you may offer the optional prayer *Tahiyatul-Masjid* if it is not *makrooh* to offer the prayers at that time. As you begin the *Tawaf* of *Umrah*, the recital of the

*talbiyah* is discontinued.

### THE METHOD OF TAWĀF

You should walk towards the *Hajar Aswad* (the Black Stone). Keep yourself away from men and stand before the *hajr Aswad* so that it is to your right. Then, at this place face the *Qiblah* and form the intention of the *Tawāf* being careful not to raise your hands:

**"O Allah! I intend to perform the *Tawāf* of *Umrāh* for Your Pleasure. Do accept it and make it easy for me."**

☆ After proposing the intention, facing as yet the *Qiblah* drag yourself exactly opposite the Black Stone and raise your hands upto your shoulders as you would do in prayer. Let the palms be towards the



Black Stone and say softly

بِسْمِ اللَّهِ الْكَبِيرِ وَلِلَّهِ الْحَمْدُ

*bis-mil-lā-hi al-lā-hu ak-bar wa  
lil-la-hil-hamd*

"In the name of Allah. Allah is the  
Greatest. And, praise belongs to  
Allah."

☆ Make the sign of *Istilām* to *Hajar Aswad* because women are not allowed to push themselves among men to perform the *Istilām*. The method is to raise the two hands towards the Black Stone spreading the palms as if they are placed on the Black Stone and say with the tongue.

بِسْمِ اللَّهِ الْكَبِيرِ وَلِلَّهِ الْحَمْدُ

*bis-mil-lā-hi al-lā-hu ak-bar wa  
lil-la-hil-hamd*

"In the name of Allah. Allah is the

Greatest. And, praise belongs to  
Allah."

☆ Then kiss the palms. If there is not a rush of men, you may go to the Black Stone instead of making this gesture and place the hands on it and kiss it between the hands softly, otherwise it is enough to make the gesture.

Then turn to the right where you have to go. Walk towards the door of the *Ka'bah* at your normal pace. Do not walk like men and as far as possible, keep away from them.

☆ During the *Tawāf*, walk straight keeping your gaze straight. Do not glance sideways and do not turn towards the *Ka'bah* or against it. Say with your tongue.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*sub-hā-nal-lā-hi wal-ham-du lil-lā-hi*



How May Women Perform Hajj

*wa-l ā-i-l ā-h ā il-lal-l ā-hu wal-l ā-hu  
ak-bar*

"Glorified is Allah. Praise belongs to Allah. There is no god besides Allah. Allah is the Greatest."

Besides this, make all the supplications you like without raising your hands and while you are circling the *Ka'bah*. There is no particular supplication prescribed for *Tawāf*; you may make the supplication that is written earlier for every place or repeat the forgoing words. These words are also not prescribed but simply *mustahab*.

☆ Further down you will find a round wall about the height of man. It is called *Hatīb* then, you will turn to the other side of the *Ka'bah*. Then, you will come to the *Rukn Yamani*. If it has not been rubbed with

How May Women Perform Hajj

fragrance touch it with both hands or one hand. However, if fragrance is applied to it, or there is a rush of men at this point, pass beyond it without making any gesture. Make this supplication as you pass:

اللهم انى استلك العفو والعافية فى الدنيا والآخرة

*al-l ā-hum-mā in-ni as-a'-lu-kal a'f-wa  
wal-'afi-ya-ta fid-dun-ya wal  
ā-khi-rah.*

"O Allah! I ask You for forgiveness and safety in this world and the Hereafter."

☆ Walk on towards the Black Stone, making this supplication:

ربنا اتنا فى الدنيا حسنة وفى الآخرة حسنة وقتنا عذاب النار

*rab-ba-nā ā ti-nā fid-dun-ya ha-sa na  
tanw-wa fil- ā-khi-ra-ti ha-sa-na-tanw  
wa-qi-n ā 'a-zā ban-nār.*



"Our Lord! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the Fire."

☆ As you come before the *Hajar Aswad*, turn your palms towards it and say

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

*bis-mil-l ā-hi al-l ā-hu-ak-bar wa lil-l ā-hil-hamd*

"In the Name of Allah. Allah is the Greatest. Praise belongs to Allah."

Kiss the palms. This is the gesture of *Istilām*. This is also the end of one round. Then, perform the remaining rounds in the same manner.

☆ After completing the seven rounds, go to the *Multazam*, the wall between the Black Stone and door of the *Ka'bah*, and nestle to the wall making your supplications.

This is an auspicious place where supplications are granted. However, if, as is often the case, perfume is applied to it, or there is a crowd of men at the place, then stand afar and make the supplications. If that too is not possible omit the supplications and go to the *Maqām Ibrahim* (here lies the stone on which Hazrat Ibrahim عليه السلام stood while building the *Ka'bah*) and stand away from men in such a manner that the *Maqām Ibrahim* is between you and the *Ka'bah*. Offer two *raka'at wājib* of *Tawāf* over here. If there is a crowd of men here too, then offer this prayer anywhere else in the *Haram*. Do not press yourself among men intentionally and if the time is *makrooh* for the prayers then wait for the time to pass before offering the *wājib* prayers. The *Tawāf* is thus over.

After you have offered the *wājib*



#### How May Women Perform Hajj

prayers and made your supplications go to the *zam zam* well and drink water there and sprinkle some over yourself. Then facing the *Qiblah* make your supplications. Then come to the Black Stone and make the *Istilām* or indicate it from some distance.

#### THE PECULIAR PROBLEMS OF WOMEN CONCERNING THE TAWĀF

☆ Women are disallowed to perform the *Tawāf* or enter the mosque during their menstrual period.

☆ Women must not perform the *Idtiba'* (the placing of the upper sheet of *Ihrām* on the left shoulder after passing it through the right armpit) or *Ramal* (walking with short, quick steps and jerking of shoulders). These two actions are particularly for men.

☆ As far as possible, women should

#### How May Women Perform Hajj

stay away from men during the *Tawāf*. To push ones way out of men is forbidden. However, if the *Tawāf* has to be performed out of necessity then they should take all measures to save themselves from men during the *Tawāf*; such situations could be the *Tawāf Ziārat*, for instance, or any other *wājib Tawāf* which has to be performed before the period of stay expires or which might be missed if one waits for the rush to subside because the menses are likely to begin, or one has to go somewhere. Women should make their rounds along the borders.

(Mu'allimul-Hujj āj)

☆ When there is a crowd of men in the area of *Tawāf* women must not attempt to approach the Black Stone to do the *Istilām* but they may make the motion from afar. Similarly, they must not approach the *Rukn Yamāni* for touching it.



In the event of there being a throng of men at the *Maqām Ibrahim*, women must not attempt to offer the two *raka'āt* of *Tawāf* there but they may offer it anywhere in the *Haram*.

#### THE METHOD OF SA'Ī

After the *Istilām* go towards *Safā*. There, face the *Qiblah* and say three times *Allahu Akbar* (Allah is the Greatest) and *lā ilā-hā il-lal-lāh* (There is no God but Allah), and once the *Kalimah Tawhid*. Then invoke blessings on the Prophet ﷺ and make your supplications.

Getting down from *Safā* walk towards *Marwah*. When you approach the green pillars do not increase your walk to a running pace like men but walk at a normal speed and make this supplication:

رب اغفر وارحم انت الاعز الاكرم

*rab-big-fir war-ham an-tal a-'az-zul ak-ram.*

"Lord! Forgive and have mercy, you are the Most Powerful, The Most Gracious."

At *Marwah*, make the same supplications that you made at *Safā*. This completes one round. Six more rounds have to be made in like manner. At *Safā* you will have made two rounds and the last seventh round will be over at *Marwah*. In each of these rounds women will not walk at a running pace between the green pillars.

Finally, at *Marwah* make your supplication. At this place or at your lodgings clip off hair the length of a finger-joint (or a third of the finger) or a little more from the bottom of the ponytail. It must be



understood that the hair of the head must be cut before clipping the nails, etc. The *Umrah* is thus over.

You may now touch cloth to your face or cover it and apply perfume. All restrictions of the *Ihrām* are now over.

In expression of gratitude, women may now offer two *raka'āt* voluntary prayers in the usual way provided it is not *makrooh* to offer them at this time. These prayers are *mustahab*.

If a woman gets her menses after the *Tawāf* of *Umrah*, she may continue with her *Sa'i* as per the method described above and clip the hair after it is over. Her *Umrah* is thus performed. The place where *Sa'i* is performed is not part of the *Haram* and *Sa'i* may be performed even in the period of menstruation. However, the two *raka'āt*

prayers may be waived because it is not necessary to offer them and prayers may not be offered during the menstrual period - it is not permitted.

### THE REGULATIONS FOR WOMEN CONCERNING SA'I AND CUTTING OF HAIR.

☆ Women must not increase their speed in walking between the green pillars but maintain their pace.

☆ As far as possible, women must walk in the *Sa'i* away from men and not go among them intentionally. Similarly, they must make the supplications at *Safā* and *Marwah* at a distance from men or give up the supplications.

☆ It is unlawful for women to shave off the hair on the head.



☆ It is *wājib* for them to cut hair from one fourth of their head to the length of a finger-joint. And it is *Sunnah* to get this much hair cut from the entire head. This may be done by holding the whole ponytail or by making three laps of the hair to the right, left and rear and cut up to one finger joint. This may be done by oneself or someone else may be asked to do it but a non-Mahram must not be asked to do it because that is unlawful.

☆ Hair are unequal in length. Therefore, cut more than one finger joint length so that all hair are included. It is enough to come out of the *Ihrām* if hair the length of one finger joint is cut from one fourth of head. (Mu'allimul-Hajjaj)

### PERFORMING TAWAF OR UMRAH BY PROXY

You have read the instructions of performing *Umrah* and *Tawāf*. You may, if you like, perform *Umrah* or *Tawāf* on behalf of your parents or friends whether alive or dead in the foregoing way after forming the intention on their behalf. The *Ihrām* may be assumed at Tan'im a place three miles away from Makkah where the Masjid Aishah is located. The intention may be formed in these words:

"O Allah! I propose to perform this *Umrah* (or this *Tawāf*, as the case may be) on behalf of my father (or mother, or husband, as the case may be). Do accept it on his/her behalf and make it easy for me."

It is also possible to perform the *Umrah* or *Tawāf* oneself and then consign



the reward to anyone else. You are at liberty to consign reward to any one or to more than one person or to all the followers of the Prophet ﷺ. It is your choice and any of these things is correct. In the first case, only that person will receive reward on whose behalf you have performed the *Umrah* or *Tawāf*. In the other situation, you may consign reward to more than one person after performing one *Umrah* or one *Tawāf*.

#### TO PERFORM NUMEROUS UMRAH

No time is appointed for *Umrah*. However, it is *makrooh tahrīmī* (unlawful to the nearest degree) to perform it on five days in the year - when *Hajj* is performed, between 9<sup>th</sup> and 13<sup>th</sup> on *Zul Hajjah*. You may perform *Umrah* on any day during the year besides these five days. Those who

disallow one to perform *Umrah* before *Hajj* are mistaken and it is not correct for them to disallow the *Umrah* before *Hajj*. (Manasik Mulla Ali Qari p 193 foot note.)

You may also perform as many *Tawāf* as you can this is the best opportunity in life. Take it as a boon and put in as much time as you can in *Zikr*, recital of the *Qur'ān*, voluntary prayers, fasting and other virtuous deeds. Refrain from unnecessary deeds particularly sinful acts.

#### EXCESSIVE TAWĀF

It is not *makrooh* to perform many *Umrah*. Rather, it is *mustahab*. However, it is more virtuous to perform *Tawāf* (rather than *Umrah*). (Mu'allimul-Hujjaj)

Therefore, women must perform many *Tawāf* but according to their ability



and strength. Allah is very Merciful. He accepts the few deeds of the weak and grants much reward provided it is done for His Pleasure.

### THE CONGREGATIONAL PRAYER IN THE HARAM AND WOMEN'S PARTICIPATION.

During *Hajj* etc., women get the reward of congregational prayer in the *Haram* and masjid Nabawī if they offer their prayers at their homes or lodgings. Thus, it is more virtuous to offer prayers at home.

Women must not come to the *Haram*, then, with the intention of offering congregational prayers. However, they may enter the *Haram* to visit it or to perform *Tawāf* or *Umrah*. Similarly, they may go to

the Masjid Nabawī to offer greetings to the Prophet ﷺ at the grave. If they visit the *Haram* or the Masjid Nabawī for this purpose and it is time for the congregational prayers then they may join the prayers. Their prayers will be valid. However, it is superior to offer the prayers at home.

### A SHORT ROUTINE FOR MAKKAH

At Makkah, the reward for each pious deed is equal to a hundred thousand times. Therefore, adopt the following practice

- ☆ Perform the voluntary *Tawāf* considerably and sometimes perform voluntary *Umrah*.
- ☆ Repeat the *Istighfār* often and invoke blessings on the Prophet ﷺ often.
- ☆ Recite again and again *subhan Allah*



(Glory be to Allah), *al-Hamdu lillah* (Praise be to Allah), *Allahu Akbar* (Allah is the Greatest), *lā ilā hā il-lal-lāh* (There is no God but Allah) and *sub-hā-nal-lā-hi wa-bi-ham-dī-hi sub-hā-nal-lā-hil-az-īm* (Glory be to Allah with His Praise. Glory be to Allah the Great). Also recite often the third *Kalimah*. If possible repeat each of these a hundred times on a string of beads (tasbeeh, rosary) after every prayer. It will fetch you great reward. Each count will fetch you a reward equal to a hundred thousand times. You cannot get this opportunity back home.

☆ Keep reciting *lā ilā hā il-lal-lāh* (There is no God but Allah) at every step - while you walk, sit, lie down. These words bring the reciter nearer to Allah.

☆ Recite the *Qur'ān*. If possible, complete the recital of the *Qur'ān* at least

once. Recite one section of *Munājāt* Maqbool every day.

☆ Be regular in offering the prayers of *Ishrāq*, *Chāst*, *Awwābeen*, *Tahajjud*, *Sunnah of Zawāl*, *Tahīyatul Masjid*, *Tahiyatul Wadu*, *Tawbah* and prayers of Glorification.

☆ Spend much of your time in the *Haram* and busy yourself in remembrance of Allah. When coming into the *Haram* form an intention for *I'tikaf*. Refrain from indulging in worldly pursuits.

☆ Go on giving *sadaqah* and charity. Be helpful to each other and tolerate any inconvenience from another person and every time seek the Pleasure of Allah.

☆ While the reward for every piety is a hundred thousand times, the punishment on every sin is also very great. Therefore, keep



away from sinful acts, dirty conversation, quarreling, backbiting and meaningless pursuits. Do not attend unavailing gatherings. Do not do anything against the decorum of this august place.

☆ Do not criticize the people of Makkah. Bear patiently their sternness for the sake of Allah. Look at your own faults and remember their good points.

☆ Women must not go to the shopping areas unnecessarily or waste their time. If you must go out, then observe the veil and return quickly.

### SUPPLICATIONS ARE GRANTED HERE

Supplications are granted everywhere in Makkah but they are more often granted at the following times and places: therefore, be

more particular in making supplications at these places. However, be careful not to go into the crowd of men or to inconvenience anyone. The occasions are:

☆ On first seeing the *K'ābah*.

☆ During the *Tawāf*.

☆ Opposite the Black Stone and at the *Multazam*.

☆ In the *Hatīm*, at *Rukn Yamānī* and near the *Maqām Ibrāhīm*.

☆ At the well of *Zam Zam*.

☆ At *Safā*. During the *Sa'i* where men speed up their pace. At Marwah.

☆ At *Minā*, in the *Masjid Khayf* where seventy Prophets are buried.

☆ At *Muzadalifah*, near *Masjid Mash'aril Harām*.



### SOME PLACES TO VISIT

There are some places in Makkah where some events had taken place in the life of the Prophet ﷺ. It is not a part of *Hajj* or *Umarāh* to visit these places but one can refresh one's faith by visiting them and recalling events from the life of the Prophet ﷺ. Therefore, if being at Makkah you can easily visit these sites it is good. Further, although it is not necessary, there is hope of supplications being answered at these sites. If any woman does not go to any of these places, her *Hajj* or *Umrah* is in no way defective. Rather, one must worry more of being at the *Haram* because this is the real place to visit.

**The Cave Thaur:** The Prophet ﷺ stayed here three days when he began his

migration to Madinah known as the Hijrah.

**The Cave Hira:** The very first verse of the *Qur'an* was revealed here.

**The Masjid Jinn:** The Messenger of Allah ﷺ propagated Islam to the Jinns here.

**The Masjid ar-Rāyah:** The Holy Prophet ﷺ hoisted the banner here on victory over Makkah.

**The Masjid Bilal:** It is located over the mountain *Abu Qays*. According to a version, the miracle of splitting the moon was performed here.

**The Birth Place of the Prophet ﷺ:** The place where the Holy Prophet ﷺ was born.

**Bayt ul-Khadijah:** The Prophet ﷺ spent much time here.

**Jannat ul-Ma'la:** The graveyard of



Makkah.

### THE METHOD OF PERFORMING HAJJ

- (1) THE FIVE DAYS OF HAJJ
- (2) 8<sup>TH</sup> ZUL HAJJAH - THE FIRST  
DAY OF HAJJ
- (3) ETIQUETTES AND REGULATIONS

### THE IHRĀM

From 8<sup>th</sup> to 12<sup>th</sup> Zul *Hajjah* are the days of *Hajj*. These are the days for which the journey is made and on these days an important worship of Islam, the *Hajj*, is performed. After *Maghrib* - sunset - of the 7<sup>th</sup> Zul *Hajjah* the night of 8<sup>th</sup> begins during this night make all preparations to proceed to Mīnā:

If you are already wearing the *Ihrām*

it is enough - you might have assumed the *Ihrām* for *Hajj Qirān* or *Ifrād*. However, if you are performing the *Hajj Tamatt'a* - and had come out of the *Ihrām* after having performed *Umrah* - or, you are a resident of Makkah, then you will now assume the *Ihrām* of *Hajj*.

Before assuming the *Ihrām* have a bath according to *Sunnah* even if you have your menses because this bath is to cleanse yourself. Clip the nails and remove unwanted hair from the armpits and below the navel. If someone does not wish to have a bath she may only perform the ablution.

If the time is not *makrooh* for prayers and the woman does not have the menses or flow of blood after child birth, she may offer two *raka'āt* prayers with the intention of assuming the *Ihrām* and wear it at her lodgings. However, if she has the menses or



#### How May Women Perform Hajj

the moment is *makrooh* for prayers, she may not offer the optional prayers but perform ablution and bath and wear the *Ihrām*.

#### THE METHOD OF WEARING THE IHRĀM

If the *Hajj* you are performing is *fard* (obligatory), form the intention of the *Hajj fard*, and if it is optional form the intention accordingly, and if you are performing it on behalf of someone else form the intention on his behalf - so and so son/daughter of so and so. The intention may be formed thus:

"O Allah! I perform *Hajj* to seek Your Pleasure; accept it from me and make it easy for me. (*Aameen*)"

Then, immediately, repeat three times in a low voice the *talbiyah* with the intention of donning the *Ihrām*. Pray for the

#### How May Women Perform Hajj

*Hajj* to be easy for you. You have now assumed the *Ihrām*. The restrictions that apply on this assumption have been mentioned under the procedure for *Umrah*; recall these in your mind. Be careful not to make any mistake.

#### DEPARTURE TO MĪNĀ

Proceed now to Mīnā having assumed the *Ihrām* of Hajj. While travelling at every ascension and descension, morning and evening, on meeting another pilgrim, repeat the *talbiyah* in a low voice. Invoke blessings on the Prophet ﷺ once. Make this supplication:

اللهم انى اسئلك رضاك والجنة واعوذ بك من سخطك والنار

*al-lā-hum-ma in-nī as-'a-lu-ka  
ri-dhā-ka wal jan-na-ta wa  
a'u-zu-bi-ka min sa-kha-ti-ka wan-nār*



**"O Alah! I ask You for Your Pleasure and Paradise and I seek your Protection from Your Anger and from Hell."**

Keep repeating the other words of *Zikr* like *sub-ha-nal la-hi, al-ham-du lil-la hi, al-la-hu ak-bar, la ilā-ha il-lal-lah* (respectively, Glory be to Allah, Praise belongs to Allah, Allah is the Greatest, there is no god but Allah) and any other as you may wish to recite. These five days may be set aside for remembrance of Allah, supplications and other forms of worship. Do not engage in worldly talk, backbiting, quarrel with anyone. Tolerate everything patiently so that your *Hajj* is performed perfectly.

**Ruling:** It is *masnoon* to offer at *Mīnā* the five prayers of *Zuhr, Asr, Maghrib, 'Ishā* and the *Fajr* of 9<sup>th</sup> Zul

*Hajjah*. It is *Sunnah* to spend the night at *Mīnā*. It is *makrooh* to proceed to *Arafah* directly from Makkah or stay the night at Makkah. Do not do such things. (*ahkām ul-Hajj*)

### 9<sup>th</sup> ZUL HAJJAH - THE SECOND DAY OF HAJJ

#### DEPARTURE TO ARAFAH

☆ Offer the *Fajr* prayers at *Mīnā*. Repeat the *Takbir Tashriq* and the *talbiyah* in a soft voice. Have your breakfast and prepare to proceed to Arafah. Repeating the *talbiyah* in a low voice arrive at *Arafah* before *zawāl*. Perform the ablution. It is superior to have a bath if there is proper arrangement for privacy.

☆ The *wūqūf* (stay) at Arafah is after *zawāl* to the dawn of next day. Therefore,



#### How May Women Perform Hajj

hurry through your lunch and other activities and begin the *wuqūf* with *zawāl*. You must remember that this is a very special place and special moment. You will never get a better opportunity. Do not waste even a moment of it. Put up with whatever conditions - heat or cold. Make supplications, engage in *istighfār* and petition Allah imploringly.

☆ Offer the *Zuhr* prayers at the appointed time in your tent.

☆ After the *Zuhr* prayers, engage in *zikr* and recital of the Qur'an and make supplications. There is no particular routine for this moment that if not followed the *Hajj* would be imperfect. You may devote yourself to the form of worship you like. If you may do the following:

(i) May do *al-ham-du lil-lah*. (Praise

72

#### How May Women Perform Hajj

belongs to Allah) three, five or seven times. Then invoke blessings on the Holy Prophet ﷺ in the words that are recited in prayer (the *Durūd Ibrāhimi*). Then crying sincerely seek forgiveness for your sins and repeat the following *istighfār* eleven times:

استغفر الله الذي لا اله الا هو الحي القيوم واتوب اليه

*as-tag-fi-rul-l ā-hal-la-z ī l ā-i-l ā-ha  
il-l ā hu-wal-haiy-yul-qaiy- ū-mu  
wa-a-tū-bui-laih*

"I seek the forgiveness of Allah besides Whom there is no deity. He is the Ever-living, the Eternal. And I repent to Him."

(ii) Say the *talbiyah* thrice and repeat a hundred times the invocations of blessings on the Holy Prophet ﷺ in the same words that are used in prayers. Now and then, add the words *وعليهم* *wa-'a-lai-na ma'a-hum*

73



#### How May Women Perform Hajj

("and on us together with them") at the end of the invocation.

(iii) Then repeat a hundred times:

لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل  
شيء قدير .

*lā i-lā-hail-lal-lā-hu wah-da-h ū lā  
sha-r ī-ka-la-h ū la-hul-mul-ku  
wa-la-hu-ham-du wa-hu-wa 'a-lā  
kul-lishai-'in qa-d īr*

"There is no god except Allah, the One. He has no partner. His is the Kingdom and to Him belongs the Praise. And, He is over all things Powerful."

(iv) Repeat *Surah al-Ikhlās* a hundred times, interspersing this repetition with the *talbiyah* in a low voice and occasionally with your supplications or from the *Munājāt ul Maqbool* (but intelligently).<sup>(1)</sup> Spend all

74

#### How May Women Perform Hajj

this time in remembrance of Allah devotedly and supplications for yourself and your family and friends. I will be obliged if you include me too in your supplications.

(v) Also make this supplication here and at every other place later:

"O Allah! Whatever supplications were made or were taught here till today by Your Prophets عليهم السلام and by the Holy Prophet ﷺ and by Your chosen worshippers accept them from me if I am entitled to them."

Go on in this manner with humility until sunset and shun worldly pursuits and disagreeable behaviour.

(vi) If possible stand awhile facing the

75



#### How May Women Perform Hajj

Qiblah, and recite the *talbiyah* and make your supplications with humility and devotion. When you feel tired you may sit down. However, it is more virtuous to stand in this manner. It is better if you can do it otherwise, it is not necessary.

#### SOME DIFFICULTIES FACED BY WOMEN

☆ It is not necessary for women to be free from menstruation, *lochia* or sexual defilement. The stay of Arafah in these states is not defective.

☆ Many women do not observe the veil at Arafah. This is unlawful and a grave sin. This is a place to seek forgiveness for one's sins and not to commit sins; therefore, be particular in observing the veil.

☆ Some women who do not observe the

76

#### How May Women Perform Hajj

veil join strangers (*non-mahram* men) in making congregational supplications. This is absolutely improper. They must keep away from strangers and must be particular in observing the veil.

#### DEPARTURE TO MUZDALIFAH

When the sun sets at Arafah, proceed to Muzdalifah without offering the *Maghrib* prayers. Keep up the remembrance of Allah, invoking blessings on the Prophet ﷺ and reciting the *talbiyah*. On arriving at Muzdalifah do these things:

☆ Offer together the prayers of *Maghrib* and '*Ishā*' when it is time for '*Ishā*' prayers. At that time, first offer the three *fard* of *Maghrib*. Then recite the *Takbir Tashriq* and the *talbiyah*. Then, do not offer the *Sunnah* of *Maghrib* but offer the *fard* of

77



#### How May Women Perform Hajj

*'Isha* - if you are a traveller you will offer two *raka'at* but if you are a resident the entire four *raka'at*. Then, offer the two *Sunnah* of *Maghrib* followed by two *Sunnah* of *'Isha* and the three *witr*. It is open to you to offer the optional prayers or not. However, do not offer *Sunnah* and optional prayers between the *fard* of *Maghrib* and *'Isha* because it is *wajib* to offer these *fard* together whether in congregation or individually.

Then busy yourself in *zikr*, the *talbiyah*, recital of the *Qur'an*, invocation of blessings on the Prophet ﷺ, repentance, *Istighfar* and plenty of supplications. This is a very auspicious night. According to some authorities, it is more superior than the *Laylatul Qadr* (the Night of *Qadr* in Ramadan). Do rest awhile too because this has the approval of the Prophet.

#### How May Women Perform Hajj

At Muzdalifah, during this night, collect pebbles the size of small or large gram. These pebbles may be collected seventy per person for use at *Mina* to hurl at the *Jamrah*. This action is approved (*Ghamiyah*). And to collect only seven pebbles to hurl at the *Jamrah al 'Aqabah* is *mustahabb*. (Al-Imsal-Hajj)

When it is dawn, offer the *Sunnah* and *Fard* of the *Fajr* while it is still dark. The *wuquf* (stay) here is *wajib* and begins after the *Fajr*. If anyone stays here even a moment after *Fajr*, she will have fulfilled her obligation. Thus, women must undertake the *wuquf* and then proceed to *Mina*.

#### A CONCESSION FOR WOMEN

The *wuquf* (stay) at Muzdalifah is *wajib*. However, if because of illness,



'Is  
tw  
en  
Su  
of  
to  
Ho  
pre  
'Is  
to  
inc  
  
tal  
ble  
Is  
a  
au  
La  
Ra  
ha

weakness or a rush of people and consequent difficulty, a woman does not stay overnight at Muzdalifah but proceeds to *Mīnā* from here at night, there is nothing wrong in it. She is permitted to do so and there is no penalty (in the shape of *dum*) on her. Yet if she foregoes this stay without any excuse then *dum* is *wājib* on her. (Hayāt and Ghaniyah)

No condition is attached on a woman that she be free from menses, *lochia* or sexual defilement. The obligation is fulfilled even if she is in one of these states. (Hayāt)

### RETURN TO MINA

A little before sunrise, leave Muzdalifah for *Mīnā*. Of course, the passengers of the bus will be subject to the bus conductors but they must remember at least that they do not depart before dawn so

that you meet the obligations of *wūqūf* at Muzdalifah. If women depart for *Mīnā* because of illness etc., they will not be liable to any penalty. If men omit the *wūqūf*, *dum* will be *wājib* on them. They must not give up their duty because of women's helplessness. On arrival at *Mīnā*, you will stay there for three days except for one visit to Makkah for *Tawāf Zīrat*. Details will follow.

### 10<sup>TH</sup> ZUL HAJJAH - THE THIRD DAY

This is a very busy day. This day women have to do much. We are writing their duties in a sequence here. Do these things calmly and with due care.

*Jamrah 'Uqbah: (To Hurl Pebbles At the Devil)*

When you arrive at *Mīnā*, the first



thing you do is to hurl seven pebbles at the *Jamrat ul-'Uqbah*. Stand at a distances of at least five hands from the *Jamrat ul-Uqbah*. It does not matter if you keep a greater distance. Then, softly saying *Bismillah Allahu Akbar* (In the Name of Allah. Allah is the Greatest) hurl the pebbles one by one aiming at the base of the pillar. If you hit somewhat higher it does not matter so long as the pebble falls in its boundary. In the same way throw every pebble saying *Bismillah Allahu Akbar* in a low voice, seven pebbles in all. If you remember this supplication, make it.

رغما للشيطان ورضى للرحمن اللهم اجعله حجا مبرورا وسعيا  
مشكورا وذنبيا مغفورا

*rag-man lish-shai-tā-ni wa ri-dhan ir  
rah-mān al-lā hum-maj-'al-hu  
haj-jan mab-rū-ran wa sa'-yam  
mash-kū-ran wa zam-ban mag-fū-rā*

**"To debase the devil and please The Merciful (I hurl this pebbles). O Allah, grant acceptance to my Hajj, approval to my endeavour and forgiveness to my sins."**

As you hurl the pebble at the *Jamrat ul-'Uqbah*, stop reciting the *talbiyah*. After hurling the pebbles, it is not *Sunnah* to stop to make supplications this day. Return to your lodgings.

The pebbles will be thrown in the same way on the remaining days. Therefore remember this.

### THE TIMINGS FOR THROWING THE PEBBLES (RAMI)

- ☆ The *masnūn* time for casting pebbles today is between sunrise and *Zawāl*.
- ☆ But it is also permissible - without



any aversion - to cast the pebbles after *zawal* to sunset.

☆ After sunset to dawn, it is *Makrūh* to cast the pebbles but not for women.

☆ Further, it is also permitted to cast pebbles on the 10<sup>th</sup> between dawn and sunrise.

Now-a-days there is a big rush of people and it is very risky to throw pebbles in such a rush. There is risk to life or possibility of much hardship. women must, therefore, go about an hour before sunset and cast their pebbles. Normally there is not much crowd at this time but if there are many people then women must wait a little longer. They may cast the pebbles after *Maghrib* prayers or anytime during the night because it is not *makrūh* for women at that time.

Anyway, these are the four times for casting pebble and the most convenient time must be chosen for it. It is not reasonable to worry about doing it in the first time at risk to life. We must seize the opportunity afforded by Allah happily.

### WOMEN MUST CAST PEBBLES THEMSELVES

These days women do not cast their pebbles themselves but depute their *mahram* for this purpose. It is not allowed to appoint anyone else to do so for anyone without any valid reason. It makes *dum* (penalty) *wājib*. If there is any valid reason for appointing anyone else then one may do so. These are the possibilities:

- (i) A woman is so ill or weak that she cannot stand up to offer her prayers.



#### How May Women Perform Hajj

(ii) There is risk of illness increasing even if she travels to the *Jamarāt* in any vehicle. Or, she may be much inconvenienced.

(iii) Or, she may not find any conveyance while she cannot walk up there.

In the eyes of Shari'ah such women are regarded as invalid. They may appoint a proxy for casting pebbles on their behalf. Such a proxy may be a man or a woman, the man may be a *mahram* or *non-mahram*.

☆ Women must remember this rule well and behave accordingly. Many men cast pebbles on behalf of their women with their permission although these women are not invalid. This is forbidden. The *rami* of the women remains undone and *dum* is *wājib* for them.

☆ In the same way, those women who

#### How May Women Perform Hajj

are invalid and cannot throw the pebbles themselves must themselves direct their proxy to cast pebbles on their behalf. If anyone casts pebbles on their behalf without express instructions from them, then this act would be void and *dum* would be *wājib*.

It is not wrong to cast pebbles during the menstruation period or in a state of *lochia* or sexual difilement.

#### THE SACRIFICE

After casting pebbles on the *Jamrat ul-'Uqbah*, it is time for the sacrifice to be offered. However, it will be seen first what type of *Hajj* you are performing. If you are performing *Hajj Tumatt'a* or *Hajj Qirān*, then the sacrifice for *Hajj* is *wājib*. If it is the *Hajj Ifrād* that you are performing, then this sacrifice is not *wājib* but *mustahab*.

☆ It is not necessary to offer the



#### How May Women Perform Hajj

sacrifice on this day, the 10<sup>th</sup>. It may be offered on any of the days 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> of *Zul-Hajjah* before sunset. During this period, the sacrifice may be offered during day or night.

☆ Generally, it is very easy to make the sacrifice on the 11<sup>th</sup> morning. Rather than involve oneself in inconvenience, one must take advantage of this leave.

However, if it is *wājib* to offer the sacrifice for *Hajj* then women must not clip the hair or nails until they have offered the sacrifice. If they violate this rule, they will have to give the penalty (*dum*). As for the woman who has performed the *Hajj Ifrād* she may cut her hair or clip nails before offering the sacrifice because the sacrifice is not *wājib* for her but *mustahab*; she will not be liable for *dum*.

#### How May Women Perform Hajj

☆ It is superior to sacrifice an animal by one's own hand, if a woman knows how to do it. If she does not know then she may appoint someone reliable to sacrifice the animal for her. However, they must refrain from appointing a bank to carry on this duty for them. It is not wrong to offer the sacrifice in a state of menses, *lochia* or sexual defilement.

☆ The animal must be examined well before it is bought so that it is sound, healthy and of correct age. (*Mu'alimul-Hajj āj*)

☆ The annual sacrifice of the Eid is not *wājib* for the women who are travellers. However, the resident women who are *Sahib Nisab* have it *wājib* on them; it is open to them to make this sacrifice at *Minā* or get it done at their home. The two sacrifices are quite different - the first is an obligation through *Hajj* while the second is through



wealth.

### CUTTING THE HAIR

After the sacrifice has been offered women must cut hair the length of a finger-joint from all the hair on the head. They may do it themselves or get someone to do it for them. It is enough too to come out of the *Ihrām* to cut the hair from one-fourth of the head. It is not allowed to clip nails or shave hair from any part of the body before the hair on the head is cut. If anyone does it by mistake, *jazā* is *wājib*.

☆ It is proper to cut or get someone one to cut the hair of the head during menses, *lochā* or sexual defilement.

☆ It is not necessary to cut the hair on head this very day. You can do it upto sunset on 12<sup>th</sup> Zul *Hajjah* but the *Ihrām* can only be

removed after the hair is cut no matter how much time it takes. Once the hair is cut, the restrictions of the *Ihrām* are removed. You may now cover your face, touch cloth to it, apply perfume, clip nails and cut hair. However, it is not lawful to have sexual intercourse or cuddle and fondle with your husband until you have performed *Tawāf Ziārat*.

☆ It is a *Sunnah* for women to cut the hair on head in *Minā* and they are permitted to do it in the *Haram*. However, if they do it outside the limits of the *Haram* then they will have to give the penalty (the *dum*).

It is unlawful for women to shave the hair on their head. They are instructed only to cut the hair as described in the foregoing lines.



### AN IMPORTANT INSTRUCTION

It is *wājib* to cast pebbles on *Jamrat ul-'Uqbah* then offer the sacrifice then cut the hair on the head. It is also *wājib* to do these three things in this order. If you omit any of these things or alter the sequence, normally one *dum* (penalty) will be *wājib* for you. In certain cases more than one *dum* will be *wājib*. Women must be careful to observe the sequence and if they commit a mistake they must consult the Ulama.

### THE TAWĀF ZIĀRAT

☆ The most important thing to do today the 10<sup>th</sup> of *Zul Hajjah* is to perform the *Tawāf Ziārat*. It is *Sunnah* to perform it after *Rami* (pebble casting), sacrifice and cutting the hair on the head. If you perform it before these things then too your obligation

is fulfilled.

☆ The time for performing the *Tawāf Ziārat* is between 10<sup>th</sup> *Zul Hajjah* and sunset on 12<sup>th</sup> *Zul Hajjah*. You may visit Makkah to perform it on any of these days during day-time or at night. Usually, there is a heavy crowd on the first day but lesser people on the second and third day and it is advisable to perform it on any of these two days. The method is the same as described while discussing the Umrah.

☆ After performing the *Tawāf Ziārat* all restrictions placed on assuming the *Ihrām* are lifted and a woman may cuddle and fondle with her husband and have sexual intercourse with him.

☆ There is no objection to your spending the day at Makkah and visiting your lodgings there but you must return to



*Minā* at night.

☆ You may perform the *Tawāf Ziārat* while you still have the *Ihrām* on you or after making the sacrifice and cutting the hair on the head. If you have the *Ihrām* on, you will not perform the *Ramal* or *Idtiba'* (placing the upper sheet below the armpit and walking at a running pace with a jerking of shoulders); these things are done by men.

### THE PECULIAR PROBLEMS OF WOMEN

☆ When a woman experiences the menses or *lochia* she must not perform the *Tawāf Ziārat*. She must wait until she is free from this thing before she performs the *Tawāf Ziārat* even if it is past 12<sup>th</sup> Zul *Hajjah*. After she has had a purifying bath she must perform the *Tawāf Ziārat* and *Sa'i*.

She will not be liable to *dum*.

☆ As long as they are not free from menses and *lochia* women cannot perform the *Tawāf Ziārat* and they cannot return to their native place as long as this duty remains undone. If they return to their homeland before performing the *Tawāf Ziārat* then too this obligation will remain due on them until done. They will have to return to Makkah to perform it. Therefore, women must wait for the menses or *lochia* to get over.

☆ *Tawāf Ziārat* is a part of *Hajj* and a *Fard*. It is never written off or substituted but remains an obligation until death and as long as it is undone a woman cannot have sexual relations with her husband. (*Ghaniyah*)

☆ If a woman gets free from her menses



on 12<sup>th</sup> Zul *Hajjah* so much before sunset that she can have a bath, go to the *Haram* and perform the *Tawāf Ziārat* wholly or at least four rounds, then she must do it immediately. She will not be liable to *dum* if she does not do so or if she does not have that much time. However, she must perform the *Tawāf Ziārat* at the first opportunity available. (Maullimul-Hajj āj)

If a woman anticipates the menses and realizes that she has time enough yet in which she will perform the *Tawāf Ziārat* in whole or at least four rounds, she must do it without delay. If she does not do it and the menses come in and she does not purify before the prescribed days the *dum* will be *wājib* for her but if she did not have time enough to go through four rounds, she will not be liable to *dum*.

### THE SA'I FOR HAJJ

If women have already performed the *Sa'i* for *Hajj* they must not do it now but if they had not done it before they must do it after the *Tawāf Ziārat*. They must not run between the green pillars but walk at their normal pace. The method is the same as described under *Umrah*. You may see it there in this book.

### 11<sup>TH</sup> ZUL HAJJAH, THE FOURTH DAY

After *zawāl* on the 11<sup>th</sup> Zul *Hajjah*, pebbles are to be cast at all three *Jamarat*. At each throw, you must recite:

بِسْمِ اللَّهِ أَكْبَرُ رَضِيَ اللَّهُ عَنْكَ يَا شَيْطَانُ

*bis-mil-l ā-hi al-l ā-hu-ak-bar ri-dhan*  
*lir-rah-mā-ni rag-man lish-shai-tān*

"In the Name of Allah. Allah is the Greatest. For the Pleasure of the Merciful and to debase the devil."



#### How May Women Perform Hajj

Hurl seven pebbles at *Jamrah Oola* saying the above words and move somewhat forward and face the Qiblah and raising your hands say: *al-Hamdu lillāh, subhān Allah, Allahu Akbar* (Praise belongs to Allah, Glory be to Allah. Allah is the Greatest), invoke blessings on the Prophet ﷺ and then make plenty of supplications for yourself, your relatives and all Muslims.

Then, hurl seven pebbles at *Jamrah Wusta* in the same manner and then facing the Qiblah as before make your supplications.

Then cast seven pebbles in like manner at *Jamrah 'Uqbah* but after casting the pebbles do not stop or make any supplication. Return to your lodgings.

Thus you have done whatever had to be done today. During the remaining time

#### How May Women Perform Hajj

busy yourself in recital of *Qur'ān*, remembrance of Allah and supplications. Do not waste your time in gossip or meaningless pursuits. Refrain from quarrel and backbiting.

#### THE TIMINGS FOR RAMI

The *mustahab* time for today's *Rami* (casting pebbles) is from after *zawāl* to sunset. It is *makrūh* after sunset to dawn of the 12<sup>th</sup> Zul *Hajjah*.

There is a heavy rush in the early time and there is a risk to life. Therefore, wait until before sunset for the crowd to thin down. It is correct to wait until the dying moments of the *mustahab* period. For example, go an hour or two before sunset. Often the crowd thins down at this time and you may cast pebbles at this time. If it is yet



difficult to cast the pebbles then wait until after *Maghrib* or after *Isha* or any time at night. Because of the large crowd, it will not be treated as a disliked behaviour and the women will be deemed to have fulfilled their obligation.

**Ruling:** It must be understood that *Rami* (casting of pebbles) before *zawāl* is not permitted. The time does not commence before *zawāl*. If anyone casts pebbles before *zawāl*, she will have to repeat her exercise after *zawāl* because the earlier one is unacceptable. Otherwise *dum* will be *wājib* on her, as also redeeming the *Rami*. The time of redemption is upto sunset on 13<sup>th</sup> *Zul Hajjah*. Redemption will not mean that *dum* is waived. It will have to be paid under any circumstances.

### 12<sup>TH</sup> ZUL HAJJAH - 5<sup>TH</sup> DAY OF HAJJ

Today, you have to throw seven pebbles on each of the three *Jamarāt* in exactly the same manner and during the same period as you did on the 11<sup>th</sup>.

It is open to you to return to Makkah or stay at *Minā* after you have cast the pebbles. If you decide to return to Makkah, you must leave *Minā* before sunset. If you are at *Minā* at the time of sunset then you must spend the night in *Minā* and cast pebbles on the 13<sup>th</sup> *Zul Hajjah* and then go to Makkah. To leave *Minā* on the 12<sup>th</sup> after sunset is an undesirable act (*makrūh*). However, if anyone does depart after sunset she will not be liable to any penalty. When anyone stays at *Minā* overnight the *Rami* (casting of pebbles) on the 13<sup>th</sup> will be *wājib* for her. If she departs without casting the pebbles, *dum* will be *wājib* on her.



The procedure of *Rami* on the 13<sup>th</sup> is exactly the same as on the 11<sup>th</sup> and 12<sup>th</sup> during the same times. However, it is also allowed between dawn and *zawāl* with a degree of undesirability. (Maulimul Hujjaj)

### HAJJ HAS BEEN PERFORMED

By the Grace of Allah, you have completed your *Hajj*. Now, whatever time you have available at Makkah take it to be an opportunity to perform numerous, *Tawāf* and *Umrah*, to offer prayers, to observe fasts, to pay *sadaqah* and charity and to engage in remembrance of Allah and recital of the *Qur'ān*. We do not know if we will get such an opportunity again and we do not know when death will come to us! The paraphrase of what an Urdu poet has said is: "You have to die one day - death is the final

thing. Do what you wish-death is the final thing."

☆ Some narration's (of Hadith) tell us that a pious deed in the Haram is equal to a hundred thousand times. Seize the opportunity. If you read the entire *Qur'ān* once, it is like you have done it a hundred thousand times.

☆ If you offer one *Riyāl* in charity, it is as though you paid one hundred thousand *Riyāls* in charity.

☆ If you read the *Kalimah tayyibah* once it is as though you read it a hundred thousand times. Consign the reward of seventy thousand of those to anyone then he or she is likely to be protected from Hell.

☆ Similarly you will get the reward for one hundred thousand recitals against each recital of *Istighfar*, invocation of blessings



on the Prophet ﷺ *Subhān Allah, al-Hamdu Lil-lah, Allahu Akbr, La ilāha il-lal lah, subhān Allah wa bi Hamdihi subhān Allahil Az īm.*

☆ You will get reward for two hundred thousand voluntary prayers if you offer two *rak ā't* optional prayers. Therefore, be particular in offering *Ishr āq, Chast, the Sunnah of zaw āl, Aww āb īn, TaHajjud, Tahiyat ul-wadu, Tahiyatul-Masjid* etc.

☆ If you offer the Prayers of Glorification (the *salah Tasbih*) once, it will be as if you prayed it one hundred thousand times.

☆ Fasting one day will be like fasting a hundred thousand days.

☆ To feed a needy will be like feeding one hundred thousand needy people.

☆ Recite the *Surah Ikhl ās* once and you

will earn reward for having recited it a hundred thousand times.

☆ If you perform *Umrah* or *Taw āf* once it will be as though you performed it one hundred thousand times.

Therefore, devote yourself fully to worshipping Allah, to obey Him and His Messenger ﷺ. Act on the *Sunnah* of the Prophet ﷺ and resolve to spend the rest of your life in this manner. Make supplications very pleadingly. Only Allah is the One to guide. Also, perform these acts on behalf of your parents, husband, mentors and relatives in accordance to your ability. Always consider that this might be your last chance.



### **HOMEWARD RETURN AND THE TAWĀF WADĀ (THE FAREWELL TAWĀF)**

When you decide to return to your homeland after the performance of *Hajj*, the *Tawāf Wadā* becomes *wājib* (obligatory). It is performed in the same way as any *Tawāf* and described in the discussion of *Umrah*. This is the final *wājib* of *Hajj* and applies equally to one who performs each of the three kinds of *Hajj*. However, it does apply to the women who are residents of Makkah or within the limits of Meeqat. After performing the *Tawāf* make plenty of supplications at the *Multazim*. Drink the water of *zam zam* and exit in sadness keeping your face towards the Ka'bah while you go out. Make plenty of supplications outside the *Haram* including this one:

"O Lord of the Universe! Whatever

supplications were made here by the Holy Prophet ﷺ and his Companions and Your pious slaves, and were granted by You, include me in those prayers. Accept them from my parents, children and all Muslims. As for those who had asked me to pray for them here, grant them their pious wishes. Grant me the opportunity for *Hajj* and *Umrah*, again and again, with good health and safety. Do not let this visit of mine be the last. Aameen!"

### **THE DIFFICULTIES FACED BY WOMEN**

☆ As for the woman who has performed all her duties concerning *Hajj* but as she prepares for the farewell *Tawāf* she



gets her menses or puerperal bleeding and her *mahram* and other companions are ready to depart, she may forego the *Tawāf Wadā* as it is no longer *wājib* for her. She must not enter the *Haram* but, standing outside by the door, she may make her supplications and depart. It is not binding on her *mahram* and companions to postpone their departure on her account. No *dum* will be applicable on the woman for foregoing the *Tawāf*.

☆ A woman who has foregone the farewell *Tawāf* under the foregoing circumstances and proceeds out of Makkah, finds that before she has crossed its borders the bleeding from menstruation or puerperium bleeding is over, then she must return to perform the *Tawāf Wadā*. It is *wājib* for her. However, if she has travelled beyond the populace of Makkah, it is not *wājib* for her to return for the *Tawāf* but if

she returns to Makkah before crossing over the *Miq'at*, it will be *wājib* for her to perform the *Tawāf Wadā*.

☆ It must be understood that it is not necessary to form an intention for performing the *Tawāf Wadā* although it is better to perform it with an intention. Therefore, if an optional *Tawāf* was performed before departure or before getting the menses or puerperal bleeding then it will replace the *Tawāf Wadā*.

### MADINAH MUNAWWARAH INVOCATING BLESSINGS ON THE PROPHET GREETINGS AND THE GENERAL BEHAVIOUR

The greatest honour for anyone after *Hajj* is to visit the shrine of the Holy Prophet  
☪ Love and respect for the Messenger of



#### How May Women Perform Hajj

Allah ﷻ is something without which one's faith cannot be sound or perfect. Therefore, on arriving at Madinah, you must go to the *Rawdah* (the shrine or the chamber where the Prophet ﷺ rests) and invoke blessings and peace on the Holy Prophet ﷺ. This is a great honour and offers innumerable advantages and blessings that are not received in conveying the greetings from a distance.

Those women who have the obligation of *Hajj* on them, must know that it is better for them to first perform the *Hajj* and then visit Madinah. Those on whom *Hajj* is not *fard* are at liberty to visit Madinah before performing *Hajj* or afterwards as they choose.

As you launch on the journey to Madinah, form your intention to visit the shrine of the Holy Prophet ﷺ in these words:

110

#### How May Women Perform Hajj

**"O Allah! I embark on the journey to Madinah to visit the chamber where the Prophet ﷺ rests. O Allah! Accept it from me.**

At the time of going to Madinah, it is not necessary to assume the *Ihrām*. However, if you will come to Makkah from there then you will have to assume the *Ihrām*. Therefore, take along the necessities of the *Ihrām* with you.

During the journey, to Madinah, be careful to observe the *Sunnah*. Study the book *Alaykum bi sunnat ī*.

During the journey, invoke blessings on the Prophet ﷺ with much attention and devotion and as much as you can. For this purpose use the same words as are used in the prayers because that is the most superior form of invoking blessings on the Holy

111



Prophet ﷺ.

As you come to the outskirts of city and see the people and houses, increase your devotion and invoke blessings on the Prophet ﷺ with added zeal.

### ATTENDANCE AT THE MASJID NABAWI

Leave your luggage at the Maullim's (Guide). Have a bath or merely perform ablution, wear a new dress and apply perfume in such a manner that the fragrance does not carry through to anyone else. Go towards the Mosque of the Prophet with due respect and on the way give a voluntary charity.

☆ If you know it, make your first entrance through Babul Jibril (the door of Jibril عليه السلام, or Babus-Sallam; otherwise

any of the doors). At the time of entering the mosque recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي السَّلَامُ عَلَى رَسُولِ اللَّهِ

*al-l ā-hum-maf-tah-li ab-wa-ba rah-ma-ti-ka al-l ā-hum-mag-fir-li zam-bi as-sa-lā-mu 'a-lā ra-sūlil-l āh*

"O Allah! Open for me the doors of your Mercy. O Allah! Forgive me my sins. Peace be one the Messenger of Allah."

Place the right foot forward and form the intention of voluntary *'Itikaf*.

If it is possible to move forward easily, approach the *Riyadh ul-Jannah* otherwise stay wherever you get place easily and, if the time is not *makrūh* for prayers, offer two *raka'āt* optional prayers - *Tahiyatul Masjid*.



Then if it is easily possible come to the *Mahrāb Nabavi* where the *Mimbar* (pulpit) of the Prophet ﷺ used to be. Offer two *raka'at* prayers in thanksgiving. After the prayers thank Allah sincerely that He brought you there through His Mercy and Favour. Supplicate to Him that you are proceeding to offer your greetings to the Prophet ﷺ and the greetings may gain approval.

#### SALUTATIONS AT THE SHRINE

(i) With great respect and humility and conceding your unworthiness proceed to the *Rawdah* until you are before the grills where a silver plate is attached. There are three openings. When you are before the first opening, it marks the position where lies the radiant face of the Messenger of Allah ﷺ.

(ii) Stand about four steps away from the grill. Keep your hands straight and eyes lowered. Think of the Prophet ﷺ. Present your greetings to the Messenger of Allah ﷺ in a voice that carries through to the inner wall behind the grill saying:

السلام عليك ايها النبي ورحمة الله وبركاته

*as-sa-lā-mu 'a-lai-ka aiy-yu-han-na-biy-yu wa rah-ma-tul-lāhi wa ba-ra-kā-tuh*

"Peace be on you, O Prophet, and the Mercy of Allah and His Favours."

Assure yourself that the Messenger of Allah ﷺ has heard your *salām* (greetings) and responds to it because he does return the salutations when anyone offers them to him.

(iii) With due respect and humility and proper attention invoke blessings on him as many times as you can in the words of your choice but our predecessors had chosen



these words:

الصلوة والسلام عليك يا رسول الله

الصلوة والسلام عليك يا نبي الله

الصلوة والسلام عليك يا حبيب الله

*as-sa-lā-tu was-sa-lā-mu 'a-lai-ka yā ra-sū  
lal-lāh*

*as-sa-lā-tu was-sa-lā-mu 'a-lai-ka yā  
na-biy-yal-lāh*

*as-sa-lā-tu was-sa-lā-mu 'a-lai-ka yā  
ha-bīb-lāh*

"Blessings and Peace be on you,  
Messenger of Allah, Blessings and  
Peace be on you, Prophet of Allah,  
Blessings and Peace be on you,  
Beloved of Allah!"

Go on repeating these words - again  
and again. Keep your mind attentive to the  
Prophet ﷺ. You may also read the words

recited in prayers for invoking blessings on  
the Prophet ﷺ.

(iv) Then, move towards the second  
opening on the right and present your  
salutations to Hazrat Abu Bakr ؓ

السلام عليكم ورحمة الله وبركاته يا ابا بكر الصديق رضى الله  
تعالى عنك وعننا.

*a s - s a - l ā - m u ' a - l a i - k u m  
wa-rah-ma-tul-lā-hi wa ba-ra-kā-tu-hu yā  
abu-bak-re-nis-sid-dīq ra-dhi-yal-lā-hu  
ta'ā-lā 'an-k'a wa 'an-nā*

"Peace be on you and the Mercy of  
Allah and His Favours, O *Abu Bakr*  
as-Siddiq may Allah be pleased with  
you and with us."

(v) Then, move further towards the right  
before the third opening and present your  
salutations to Hazrat Umar ؓ:

السلام عليكم ورحمة الله وبركاته يا عمر بن الخطاب رضى الله



تعالیٰ عنک و عنا.

*as-sa-lā-mu 'a-lai-kum wa rah-ma-tul  
lā-hi wa ba-ra-kā tu-hu yā 'uma-rib-nal  
khat-tāb ra-dhi-yall ā-hu ta-'ā-la 'an-k'a  
wa 'an-nā*

"Peace be on you and the Mercy of Allah and His Favours, O Umar Ibn al-Khattab, may Allah be pleased with you and with us."

(vi) Then, come back to the left before the first opening where lies the Messenger of Allah ﷺ. Recite the words found in (iii) above or invoke blessings to him in the words used in prayers. Be very devoted and show deep interest. Also, convey the greetings of those people who have asked you to do so. Say, "O Messenger of Allah! Abdul Hakim and Abdur Rauf have presented their *salām* to you. Do accept their

greetings. They hope for your intercession." If you do not remember the names of those people then say: O Messenger of Allah, many people have presented their greetings to you. Do accept the *salāms* of them all."

(vii) Then go to such a place that while you are facing the *Qiblah* your back is not towards the *Rawdah* and make your supplications to Allah imploringly and crying before Him; let your supplications be for yourself and your parents and family members and relatives and friends.

This is what is known as *salām* (salutations or greetings). When you wish to present your salutations, do it in this manner.

(viii) As long as you stay in Madinah, present your salutations at the *Rawdah* very often. Make it a point to do so at the five times prayers. If at any time, you cannot



approach the *Rawdah*, then you may present your salutations from any place in the Masjid Nabawi although it is not as superior as when you are before the *Rawdah*. (*Ahkam Hajj*)

Even when you are outside the Masjid Nabawi and pass by the *Rawdah*, do pause awhile and present your salutations.

(ix) If there is no bar to it by the authorities, present your salutations at night. However, if the authorities have appointed a time for it then confine yourself to these directions.

### PECULIAR PROBLEMS OF WOMEN

If a woman has menses or *lochia* she must stay at home. She should not come to the Masjid Nabawi to present her greetings. If she likes, she may stand outside the Mosque before the *Bab us-Salam*, or any

other door, and present her salutations. When she is free from her menses and has had a bath, she may come to the *Rawdah* and present her salutations.

Even in Madinah, it is superior for women to offer prayers at their lodgings. They will receive the reward of congregational prayers of the Masjid Nabawi when they offer their prayers at their lodgings. However, their prayers in the Masjid Nabawi in congregational form will be valid if they joint it while they had gone there to present their salutations.

### FORTY PRAYERS

It is neither fard not *wājib* to offer forty appointed prayers at the Masjid Nabawi. Also, it is not part of *Hajj* to offer these prayers. If anyone is not able to offer



these forty different times prayers there, no sin will fall on him and his *Hajj* or *Umrah* will not be impaired. Besides, it is better for women - even in Madinah - to offer their prayers at home which means that if they offer these prayers at home they will fetch the reward of forty prayers so offered. Therefore, they must not worry about going to the Masjid Nabawi to offer the forty prayers. Of course, if they are there at the time and offer the congregational prayers, that will be correct too.

Further, if women are unable to offer the prayers at forty appointed times because of menses, there is no harm. Rather, they must be assured that Allah will not deprive them because of their disability beyond their control. At every appointed time, women must perform ablution and sit on their prayer mat and engage in remembrance of Allah.

Insha Allah this will be enough although even this is not necessary.

### A BRIEF PATTERN OF BEHAVIOUR

As long as you are in Madinah do not let go the opportunity to engage yourself in different forms of devotional exercises. It is very advantageous to behave in the following manner:

- (i) Present yourself at the *Rawdah* and offer salutations again and gain.
- (ii) Frequently invoke blessings on the Prophet ﷺ and engage in *zikr*, recital of *Qur'an* and other repetitions on the rosary.
- (iii) Seize every opportunity to offer optional prayers at the *Riayadh ul-Jannah* and to make supplications there and to offer optional prayers at every particular spot marked by pillars.



#### How May Women Perform Hajj

(iv) Offer the prayers of *Ishraq*, *Chast*, *Awwabin*, *TaHajjud*, *Salah Tasbih* (Prayers of Glorification).

(v) Sometimes, visit the historical places in Madinah and go to the Jannat ul - Baqī being careful to observe the veil. Consign reward of your deeds to, and supplicate for forgiveness of, those buried there and pray for yourself to Allah asking their intercession.

(vi) If it is possible on Saturday - otherwise any other day - go to Qubā and offer two *raka'at* at the Masjid Quba. The reward is equal to that of an *Umrah*.

Do not criticize the people of Madinah or the city itself. Even while buying do so with the intention of helping the people of Madinah.

Be very careful to keep away from

124

#### How May Women Perform Hajj

every sin while you are here particularly backbiting, talebearing and quarreling.

#### RETURN FROM MADINAH

When you decide to depart from Madinah, if it is not *makrūh* time for prayer and you are not afflicted with menses etc., go to the Masjid Nabavi and offer two *raka'at* optional prayer and appear before the *Rawdah* and present the Farewell salutation. Do it in the same manner as described before and, if you can, cry while offering the greetings at this time of separation. Then pray to Allah: "O Allah, make my journey very easy for me and join us with our family safely. Let us come here again! Do not let this be my last presence here. *Aameen!*"

125



### ARRIVAL AT MAKKAH OR JEDDAH

If you decide to revisit Makkah from Madinah before returning home then the *Mīqāt* for the folk of Madinah is Zul Hulaifah from where they have to assume the *Ihrām*. If the time of *Hajj* is close on hand you have the option to assume the *Ihrām* for *Hajj* alone or for *Hajj* and *Umrah* together or for *Umrah* alone. If the time of *Hajj* is far off then assume the *Ihrām* for only *Umrah*. After performing the *Umrah* relinquish the *Ihrām*. Directions for the *Ihrām* and for the performance of *Hajj* and *Umrah* are found earlier in this book.

However, if you decide not to go to Makkah but return home through Jeddah then you are not required to assume the *Ihrām*. Come to Jeddah and from there go to your homeland.

### BACK HOME

When you see your native place - the village or city - make this supplication:

انيون تائبون عابدون لربنا حامدون

*a 'i-bu-na 'a-bi-du-n ā li rab-bi-na hā-mi-dūn.*

"We are returnees, repentant, worshippers - for our Lord glorifiers!"

Let your folk know beforehand about your arrival and do not go home suddenly. When you enter your home make this supplication:

توبا توبا لربنا اوبا لا يغادر علينا حوبا

*tau-ban ta-u-ban li-rab-bi-na au ban l ā yu-gā-di-ru 'a-lai-na hau-ban*

"We repent, repent! For our Lord we return! He will not leave our sins unforgiven!"



Offer two *raka'āt* optional prayers and thank Allah sincerely for the safe completion of the journey. Endeavour to spend the rest of your life according to the wish of your Lord. Narrate to the people the good things and comforts of this journey but abstain from telling them about any difficulty or hardship.

وصلى الله تعالى على النبي الكريم محمد وآله واصحابه اجمعين  
آمين برحمتك يا ارحم الراحمين.

*wa-sal-lal-lā-hu ta-'a-la 'a-lan na-biy-yil  
ka-rīm mu-ham-ma-dīn wa ā li-h ī wa  
as-hā-bi-h ī aj-ma-'īn bi-rah-ma-ti-ka yā  
ar-ha-mar-rā-hi-m īn*

May the blessings of Allah be on the noble Prophet Muhammad and his family and companions, all of them. *Aameen*. In the hope of your Mercy, O Most Merciful of those who show mercy!

Abdur Rauf (aspirant of the Mercy of Allah)

### SPECIAL SUPPLICATIONS DURING TAWĀF AND SA'I

In the first round: O Allah, let me be a perfect worshipper.

In the second round: O Allah, grant me Your Pleasure and forgiveness.

In the third round: O Allah, grant me Your Favours and Mercy.

In the fourth round: O Allah, grant me health and security.

In the fifth round: O Allah, grant me chastity and abstinence.

In the sixth round: O Allah, grant me Your great blessings and great rewards.

In the seventh round: O Allah, grant



me Paradise and protect me from Hell.

### **SUPPLICATION AT MULTAZIM AND MAQAMIBRAHIM**

O Allah! Fill my heart with Your Love and cause me to obey the *Sunnah* and when I die let it be on faith, perfect and pure. *Aameen*

### **REQUISITES DURING THE JOURNEY**

- 1 A suit case.
- 2 Four pairs of garments.
- 3 Two pairs Hawai chappal with bag.
- 4 Two pieces *Lungī* (waist-down wrapper).
- 5 Hair oil, comb, antimony, knife.
- 6 Scissors, nail-cutter, *siwak*.
- 7 Two towels, large and small.

- 8 A mirror, tooth brush and tooth paste.
- 9 Some utensils and spoon.
- 10 Two big sheets of cloth.
- 11 Necessary medicines.
- 12 Two pairs of *Ihrām*.
- 13 Photocopy of numbers of your spectacles.
- 14 Biscuit.
- 15 Nimco.
- 16 A copy of the *Qur'ān*.
- 17 *Munājāt Maqbool* and Book of Blessings on the Prophet ﷺ.
- 18 Manuals on Hajj.
- 19 *Alaykum bi Sunnati*.
- 20 Rosary.
- 21 Photocopy of Identity Card.



#### How May Women Perform Hajj

- 22 Needle and thread.
- 23 A bottle of water.
- 24 Spice according to requirement.
- 25 Sunglasses.
- 26 Hand-held fan.
- 27 Umbrella.
- 28 Plates, spoon, glass one each.
- 29 Perfume.

#### INSTRUCTIONS

- 1 Write down the numbers of Traveller's Cheque's in a separate note book.
  - 2 Keep the detailed Certificate of Traveller's Cheques in separate custody.
- ☆ Keep the photocopy of pp. 13-14 of your passport.
  - ☆ Do not go out in heat unnecessarily.

132

#### How May Women Perform Hajj

- ☆ If you must go out in the heat first drink a lot of water and take along an umbrella and towel.
  - ☆ Women should not go out alone without their *mahram*. They must also keep the card of their *muallim* (guide).
  - ☆ Keep a minimum of cash with you. You must have something with you, however.
  - ☆ Bear in mind some prominent identification for the way.
  - ☆ Decide on a particular place in the *Haram* so that you may be located easily.
  - ☆ Do not arrange to cook in conjunction with anyone else. It is often a cause of disputes.
- 3 Go for shopping very seldom. Devote most of your time to attendance in the *Haram*.

133



4 Visit the points of *Hajj* before *Hajj* so that it is easy for you during *Hajj* at these places.

5 Be prepared to help everyone out but do not expect others to serve you not even your wife and children. If anyone helps you consider it a favour on you.

#### THE DAILY ROUTINE

1 Keep reciting *Lā ilāha il lal-lah* (There is no god but Allah) every time - while you are walking, sitting, lying down. etc. Sometimes add *Muhammadur Rasul ullah* (Muhammad is the Messenger of Allah).

2 Recite a hundred times the *istighfār*

استغفر الله ربي من كل ذنب واتوب اليه

*as tag fi-rul-la-ha rab-bi min kul-li zan-bin*

*wa a-tu-ba i-laih*

"I seek refuge in Allah, My Lord, from every sin and I repent to Him."

3 Invoke blessings on the Holy Prophet ﷺ a hundred times

اللهم صل على محمد وآله واصحابه وبارك وسلم

"O Allah bless Muhammad, his family and his companions, and favour him and give him peace."

4 Recite a hundred times.

سبحان الله وبحمده سبحان الله العظيم

"Free from blemish is Allah - full of Praise for Him. Glorified is Allah the Great."

5 Recite the third *Kalimah* a hundred times.

Repeat all these things morning and evening if you can. If not, then engage in



### How May Women Perform Hajj

them morning or evening. And if it is not easy to repeat the count a hundred times recite them thirty three times.

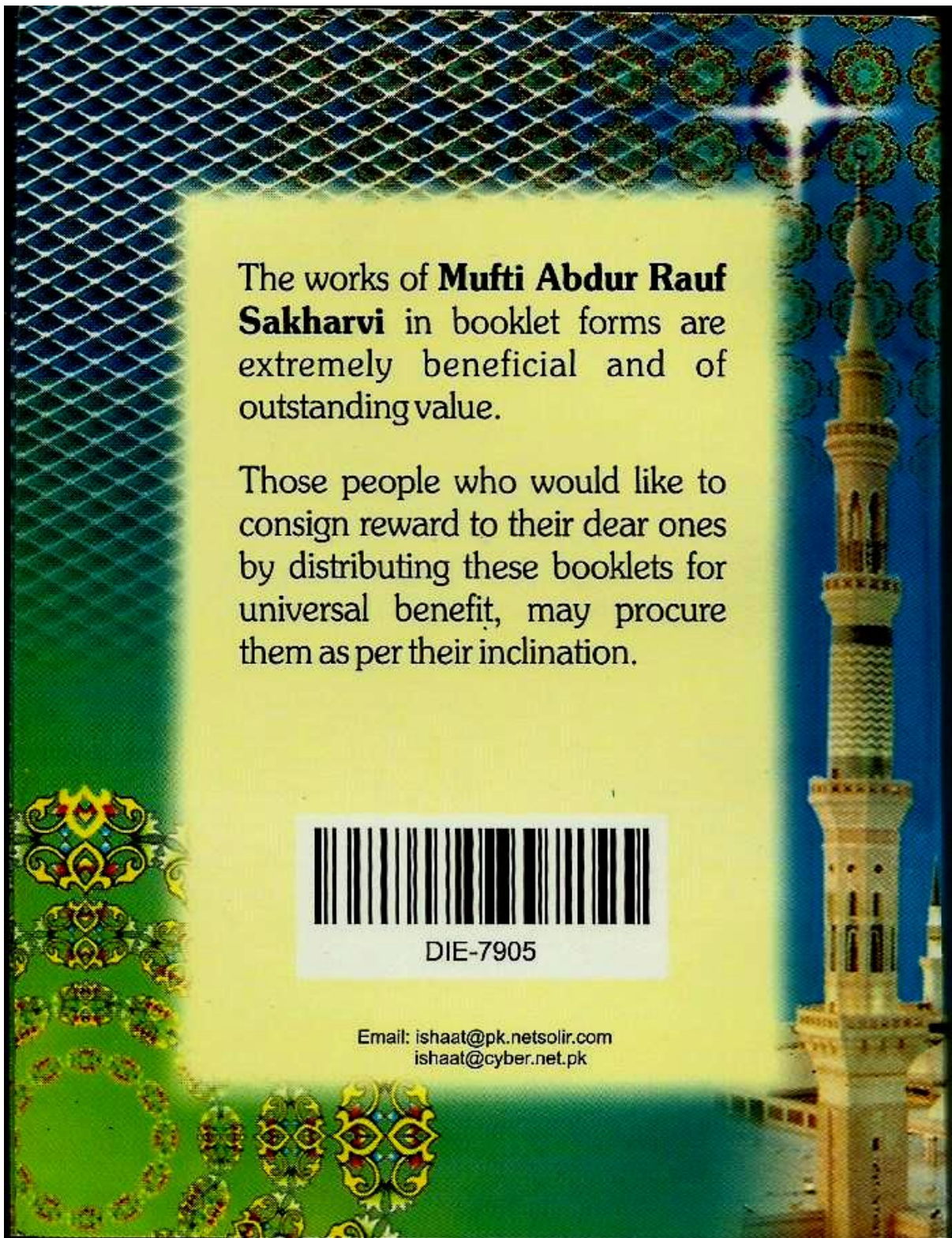
6 Recite *Qur'an* anything between one part and a quarter part.

7 Recite the Munajaat Maqbool one section or half of it.

8 Offer a minimum of two *raka'at* *Ishrāq*, and *Chāst* prayers. Also offer the *Awwābin* (six *raka'at*) and four *raka'at* *Qiyam ul-Layl* and at least two *raka'at* *Tahajjud* (or, four or eight *raka'at*). Be regular in offering *Tahiyatul Masjid* and *Tahiyatul-Wadu*.

9 Recite *Surah Yāsin* once daily.





The works of **Mufti Abdur Rauf Sakharvi** in booklet forms are extremely beneficial and of outstanding value.

Those people who would like to consign reward to their dear ones by distributing these booklets for universal benefit, may procure them as per their inclination.



DIE-7905

Email: [ishaat@pk.netsolir.com](mailto:ishaat@pk.netsolir.com)  
[ishaat@cyber.net.pk](mailto:ishaat@cyber.net.pk)